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THE GREAT DOCTRINES VS. PHENOMENA

William Quan Judge

The following are extracts from an article first published in November 1890 as No. 8 of the Branch Papers issued by the American Section of the Theosophical Society. The complete article will be in Volume III of *Echoes of the Orient*, soon to be published by Point Loma Publications, Inc. — *Ed.*

A very common error is the supposition that new men, new inquirers, can be converted to Theosophy and brought into its ranks by taking up and enforcing phenomena. In the term 'phenomena' I include all such as spiritualism, clairvoyance, clairsaudience, psychometry, hypnotism, mesmerism, thought-reading, and the like. These convert but few if any, because there is not much known about them and so many proofs are required before belief is induced. And even a belief in these things gives no sound basis of a theosophical character. . . . The best attested phenomena are ever subject to doubt so long as the philosophy on which they depend is not understood.

Furthermore, the mass of men and women in the world are not troubled about phenomena. These they think can be left alone for the present because more pressing things engage their attention and call for solution. The great problems of life: why we are here, why we suffer, and where may justice be found that will show the reason for the sufferings of any one, press upon us. For each man thinks he is unjustly borne hard upon by fate when his cherished plans go for nothing, or his family is carried off by death, or his name is disgraced by a wayward child, or when, as is very often the case, he is unjustly accused and injured by his fellow-men. There are many who find themselves born poor when others less worthy are rich, and they ask why it is all thus and get no reply from the common religious systems of the day. It is life and its sorrows that destroy our peace, and every human heart wants to know the reason for it.

We must therefore offer theories that will give the answer, and these theories are the great doctrines of karma and reincarnation. These show justice triumphant in the world, meting out reward or punishment as it is deserved in any state of life. After an experience of fifteen years in the Society's work I have seen that more good and useful men and women have been attracted

to our movement by these doctrines than have ever come to it by reason of phenomena, and that a great many have left our ranks who began on the phenomenal side. The members in general may not be aware of the fact that when the Society was formed the greater number of its New York members were spiritualists, and that they nearly all left us long ago.

There is a mysterious power in these doctrines of karma and reincarnation which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma and has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking them up for study. Each person is the concentration and result of karma, and is compelled from within to believe. The ethics of Theosophy as enforced and illuminated by these twin doctrines should therefore be the object of our search and promulgation.

Furthermore, this course is authorized, for those who believe in the Adepts, by their words written about us. I quote:

It is the insatiable craving for phenomena made so often degrading that has caused you so much trouble. Let the Society henceforth flourish upon its moral worth and the study of philosophy and ethics put into practice.

The next question is how to carry all this out in practice.

[Mr. Judge then outlines seven methods of work and study by which this program can be accomplished, and concludes by reference to H. P. Blavatsky's words in *The Key to Theosophy*, pages 304-06 — *Ed.*]

THE AMAZING MONADS

G. Cardinal LeGros

The foundation is the *MONAD*, which may be called a divine-spiritual life-atom, eternal, unitary, indivisible, ageless, unborn, undying. Every Monad—and their number is infinite—is, metaphysically speaking, the CENTER OF THE *ALL*, of the *BOUNDLESS*, which has its center EVERYWHERE, and its circumference NOWHERE.

Monads are spiritual-substantial entities, self-motivated, self-impelled, and self-conscious in infinitely varying degrees. Each Monad produces other Monads as a seed engenders other seeds. As basic centers of

consciousness-life-substance, each Monad clothes itself in a garment or vesture known as an EGO—a vehicle of energy—which in turn clothes itself in a 'SOUL'—a corporeal or manifest 'body' or form.

Man is representative of a group or hierarchy of Seven Monadic CENTERS, each with its EGO and SOUL aspects. The first is the *Divine Monad*, whose home is the Vastness of Space, and whose field of experience is the Milky Way. Its energetic and corporeal aspects are the Divine Ego and the Divine Soul.

In the second position is the *Spiritual Monad*, born of both the *Divine Monad* and of the Solar Divinity which we call the Sun. Its field of experience is the Solar System. Its energetic and corporeal aspects are the Spiritual Ego and the Spiritual Soul. The planet Mercury is its symbol.

In the third position is the *Higher Human Monad*, or *Reincarnating Principle*, which is a ray or spiritual child of the *Spiritual Monad*. Its field of experience is our Earth and the six invisible (to us) companion-globes which make up our Earth-Chain. Its energetic and corporeal aspects are the Higher Human Ego and the Higher Human Soul. The planet Venus is its symbol.

Fourth is the *Lower Human*, or *Personal, Monad*, born of and involved with earth-like experience. Its field of activity is the terrestrial globe on which we live. Its energetic and corporeal aspects are the Lower Human Ego and the Lower Human Soul. The planet Saturn is its symbol. This Monad occupies the critical and pivotal position in man's sevenfold constitution. More will be said about it later on.

Fifth is the *Beast Monad*, which is embodied in the strictly animal part of our nature. Its energetic and corporeal aspects are the Beast Ego and the Beast Soul. The planet Mars is its symbol.

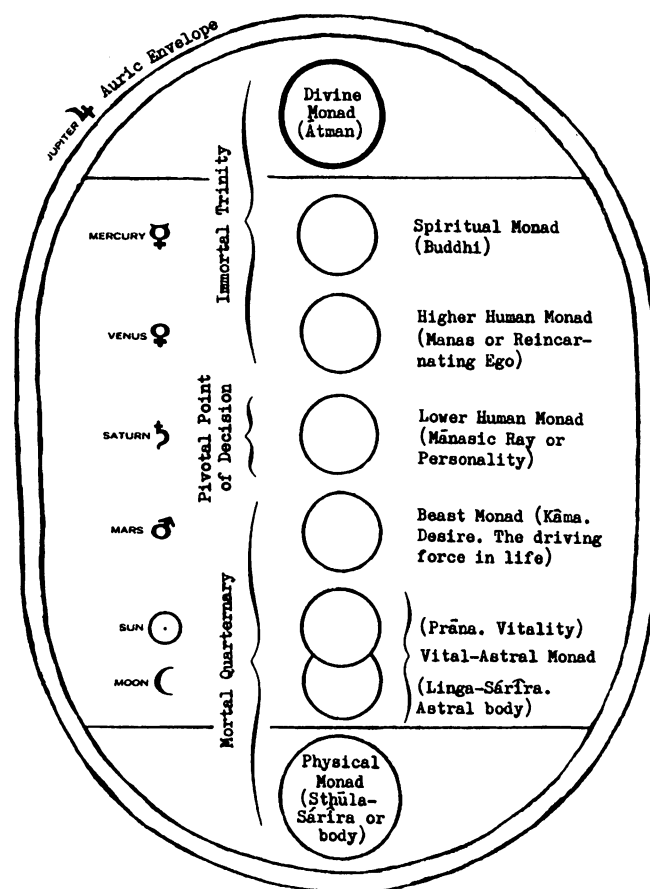
Sixth is the *Vital-Astral Monad*—the animated form, pattern, or basis for our physical life, together with the principle of vitality. Its energetic and corporeal aspects are the Vital-Astral Ego and the Vital-Astral Soul. The Moon is the symbol for the form or astral body, and the Sun symbolizes the vitality.

Seventh and last is the *Physical Monad*—the objective body itself, a living organism under the dominance of the person who inhabits it. Its energetic and corporeal aspects are the Physical Ego and the Physical Soul. As we shall learn later on, it is not under the rulership of any particular planet.

Ātman, the *Divine Monad*, is the highest part of man—pure consciousness *per se*. It is *UNIVERSAL SELFHOOD*, the sense of *awareness* and *being* which is the same in everyone, even, in varying degrees, in the animal, plant, and mineral kingdoms. Ātman is the

inmost link with the Nameless, Incomprehensible *ABSOLUTE*—the *ETERNAL MYSTERY*, of which worlds and universes are as fleeting shadows cast on the Screen of Infinitude. In the diagram, Ātman towers above and beyond the circumscribing boundaries of our, or any, solar system. In the same diagram it will be noted that the physical body, being merely concreted astral substance, is not recognized in Occultism as a true principle of man's constitution, and therefore cannot have a planetary correspondence. The Vital-Astral Soul or body is our true vehicle of self-consciousness.

Saturn, as already shown, rules the *Lower Human Monad* or *Human Personality* which is enlightened by the Mānasic Ray or Radiance from the Immortal Trinity (Ātman-Buddhi-Manas). The success of any incarnation depends upon the Personality's ability to overcome the downward pull of Kāma or the animal nature, and to place itself under the redeeming influence of the Trinity above. After death, whatever is spiritual and undefiled in the Personality is drawn upward and absorbed into Ātman-Buddhi-Manas, thus making possible the blissful Devachanic interlude before the next rebirth.



THE DISTANT CALL

The following, signed by the Editors, is the lead article in *Pathways*, Winter 1987, Vol.2, No.1, the new periodical issued bi-monthly by the Theosophical Society in Victoria, B.C., Canada.

"The pathway to Brotherhood is a high path. As a mountain is seen from afar, so too is Brotherhood."—*Agni Yoga*

Not without reason have the teachers of mankind enjoined their disciples and humanity to practice Brotherhood. It is one of the most difficult of disciplines to practice because the very nature of our physical existence tends towards differentiation and separateness. The wholeness and sense of unity found at the centre has faded during our progression to the very edge of creation. We find ourselves on the outer surface of the creative process, faced with a shoreless ocean of matter. Here we begin to realize that we have wandered far from our Father's home, and that the sense of unity and Brotherhood, which is ours naturally, now whispers from afar.

Brotherhood affirms the fact that there is One Pervasive Life expressing itself through the creative process, and that "in Him we live and move and have our being." And from this grows naturally the thought that "we should do unto others as we would have them do unto us." Such a basic idea is found in nearly all religions. How could it really be any other way?

The spirit of competitiveness and aggressive confrontation which now pervades almost all parts of our society must ultimately cease. Though considered a virtue in some quarters, in reality it has led to much needless suffering. In the future it will be looked upon as archaic and ineffectual, and not in keeping with the new spirit. Separateness lies at the very core of the feeling of lack of Brotherhood—the non-appreciation of one's fellow human being, and putting oneself in a superior position.

Let us, therefore, resolve to search diligently within ourselves and so listen for the distant call from our Higher Being—a call to Brotherhood and to a life of service to all humanity.

And We Quote . . .

Challenge

And then we shall unwillingly return
Back to this meadow of calamity,
This uncongenial place, this human life;
And in our individual human state
Go through the sad probation all again;
To see if we will poise our life at last,
To see if we will now at last be true
To our own only true, deep-buried selves,

Being one with which we are one with the
whole world . . .

—Matthew Arnold: *Empedocles on Etna*

Unbroken Harmony Vital

The first and the most vital condition for success of a group instructed in Occultism is unbroken harmony; otherwise, the invisible Forces pent up within the circle, using the elementals created by hatred, jealousy and ill-feeling, would make of them allies and turn the results of the instruction into *Black Magic* . . .

One capable of being influenced by any of his students, is unfit to be a teacher even of ordinary ethics, let alone the Occult and Theosophical Sciences; for *it shows him incapable of judging for himself*. Occultism does not permit personal preferences and is no respecter of personalities. . . .

Absolute outer harmony must be preserved: what of ill feeling is in the heart of each member, will henceforth injure that member only: it will be his or her Karma, and he or she will derive no benefit from the teaching. Such are my *sine qua non* conditions. —Extracts from a letter signed by H. P. Blavatsky "For the Secretary to read to the group. To the members of the I.G. of the E.S." (See p. 95 of *The Inner Group Teachings of H. P. Blavatsky: A Reconstruction* by H. J. Spierenburg.)

The Great Choice

In that beautiful book, *Man the Measure of All Things* by Sri Krishna Prem and Sri Madhava Ashish, it is said that, cosmically, that 'Day be with us' . . . is no doubt the day when the manifested system of our seemingly separate lives re-enters the unity of its source. But long before that full consummation for all, the 'Day' arrives for him who can finish the course and, having mastered all the worlds of sorrow and separation, stands on the Shore of Light. He gazes on that Light and knows true Being, stainless and sorrowless forever; knows too that once he has entered it, he himself will become that Light of wisdom and that in it are neither days nor nights, neither worlds nor systems nor men who dwell therein. He is faced now with the Great Choice. The divine force of compassion which speaks in his heart reminds him that there are still 'others' who, like himself in the past, struggle on the other side of the veil, those whom he might help along the way through deferring the day of bliss for himself. And in his heart (to quote from *The Voice of the Silence*) echo the words: 'Thou art enlightened. Choose thy way.'

—Virginia Hanson, 'Occultism' in *The Theosophist*,
June 1986

Watch Carefully

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements, and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period. . . .

—H. P. Blavatsky to the Fifth Annual Convention of the American Section of the Theosophical Society, *Blavatsky Collected Writings*, XIII, p. 173

ZEND OR SENZAR?

Pervin Mistry

I was most interested to read about "Senzar" in *Eclectic*, Nov./Dec. 1986.

In addition to all this information, it is also interesting to read what H.P.B. further says about this mysterious Senzar in her article "Zoroastrianism in the Light of Occult Philosophy," *BCW* IV, p.513, *et seq.* The footnote on pages 517-18 gives some idea of the Zend-Zar texts and the Zend-Avesta. It is a fact, too, that Sanskrit scholars and Orientalists when translating the Vedas cannot avoid 'Avesta', and have said that (not the whole 'Avesta') the 'Gathas' are written in a language which some say is older than Sanskrit, and according to others is a sister-language of Sanskrit. Currently, the only way to translate the 'Gathas' is through Sanskrit; but this accomplishes only the exoteric, liturgical translation, and even so, certain 'Gathic' words remain unknown.

H.P.B. Says (*op. cit.* 526): "And now, if we are asked, as we have been repeatedly, if there are indeed men in whose power it is to give the correct version of true Zoroastrianism, then why do not they do so? We answer: 'because—very few will believe it in *this* our age.' "

There is great controversy as to the date of Zoroaster, but it is only when one has not studied either 'mythology' or the eastern esoteric doctrines. H.P.B. mentions Zoroaster several times in her writings, each time referring to a 'different' one. In *The Secret Doctrine* (II,p.6, footnote) she calls him 'Amshaspend' (Amesha-

Spenta); and elsewhere she compares these Amesha-Spentas with the Dhyān-Chohans and the Kabiris. In the 'Gathas' Zoroaster is proclaimed as an Amshaspend too. The texts on the 'Tathas', when studied esoterically, explain the mystery connected with the name of 'Zoroaster.'

The Parsees today have no leader, have lost their books first to the Greeks and then to the Arabs. Yet some fragments remain. The Parsees have no 'country' (many settled in India after Iran fell to the Arabs in 7 AD), and are spread all over the world, their number insignificant. Many Parsees now do not even know the existence of 'Avesta'.

In 'modern' times Zoroastrian doctrines are found in the teachings about the Sun and Fire worship, whose followers are known as the 'Sons of the Fire Mist'. The Zend-Avesta is so archaic, so truly lost to our modern senses and perception, that the date and time of the 'Gathas' and Zoroastrian or Magian doctrine are 'mythological', not easily believed in our age, even forgotten by the Parsees themselves. Yet there are still in existence certain secret localities where Magianism is practiced in its original teachings, some teachings so truly mysterious that only 'shin-de-shin' (thought-transference) can afford a glimpse of its veil.

H.P.B. says that the Chaldeans borrowed their knowledge from the Brahmins of India, but in *BCW* XIV, p.270, she states: "As 8,000 or 9,000 years earlier the stream of knowledge had been slowly running down the tablelands of Central Asia into India and towards Europe and Northern Africa, so about 500 years B.C. it had begun to flow backward to its old home and birthplace." Perhaps H.P.B. when speaking of the Brahmins and Chaldeans (Magis) makes a differentiation between the archaic and modern times?

WHERE IS THEOSOPHICAL UNITY?

William H. Laudahn

To live fully, to understand completely, to appreciate value of each and all in the higher happiness. Such is the great goal of the individual in the Universal Theosophical Movement.

The mystic East proclaimed 'Sat, Chit, Ananda', of which the above is an approximation. Paul advised being clothed in "the full armor of Christ." The metaphysical view of Christ is the theosophical Higher Self, One with the One.

The person is to surpass the personality in Gnosis, Theos Sophia. That is, Knowledge of the Divine Wisdom. The foundation is Unity, which is not a mere abstraction, but a force or energy holding all together.

Units, in the Unity, are important while they play their part.

As to our part and concern, these ideals and ideas may be reduced to theosophical Fraternity and Networking. Organizations tend to fractionalize—a very human development. People have their particular ways, emotions, heroes, and ideas. This is a fact that should be recognized and respected.

There should not, then, be only one Theosophical organization. Actually there are several. It has been said that there are as many Theosophies as Theosophists.

Without propagandizing one or another Theosophical organization in the Movement in favor of our own ways or ideas, we should try to work with them in the interests of promoting and making stronger the Theosophical teachings themselves. Madame Blavatsky and the Adepts (and others) have stated that the world needs Theosophy. For, we behold the world's fate after thousands of years of spreading (sometimes by force) of limited and destructive practices of so-called religion and religious philosophy. The World—that is, the people in it—need a wider, more constructive Ideal. Presently, Ideals must compete with hard 'reality' operating on the basis of the lowest common denominator. The slow but sure process of transforming this old world must begin with us, now—the Eternal Present.

It is up to Theosophists to help Theosophy before it can release its benefits world-wide. The Movement is to be strengthened and broadened. That is where our Networking comes in. It starts with us, and should have no ending.

There is no beginning or end to the Universe revealed in *The Secret Doctrine*. The real spiritual Cosmos was not started one fine day by a glittering god. It always was and will always be—Divine. Physically, the realm of the spirit is 'zero'. Therefore, it contains all numbers, objects, and ideas. Potentiality is the ultimate Existence. It is ever beyond our small ideas of what exists in the world. While we are here in physical form, we may start the process of growing and unfolding our limits. Beyond is the Unlimited.

This is the greater Theosophical vision to which Networking will lead. Now is the time, here is the place. Did Hermes not say "As above, so below . . ."?

—Reprinted from *Theosophical Network*, issue of Dec.

21, 1986

THE FORWARD IMPULSE

The following is reprinted from *Theosophy*, April 1986 (United Lodge of Theosophists, Los Angeles, California).

In the beginning there was only H.P.B. Then there

were H.P.B. and Olcott and, soon after, Judge. The object was to root in the Western world the nucleus of a brotherhood of man. The means were the teachings of the Wisdom-Religion and those associations for study and work through which the reciprocal processes of individual growth and promulgation take place.

The world has seen many such efforts to establish living centers that would serve as the matrices of human evolution. The first cities, it is said, were intended to be the outer environment of schools that taught the sacred science. Ancient social orders were ruled by king-initiates who knew the function of daily life activities in behalf of the growth of the soul. Later there were temples where aspirants might begin to find their way. Gurus could be sought out, wise men who were willing to stand in *loco parentis* to those who believed themselves ready to seek a new birth. Then, in Greece, there were the Mystery Schools—places of instruction in the archetypal meanings of cosmic process, giving light on the ordeals of human life. After the Mystery Schools came schools of philosophy, Plato's method of conceptual explanation and the foundation of intellectual life in the West. With the onset of darkening cycles, the Movement went underground. Secrets were cloaked in obscurities of legend and symbol. To the natural obstacle-courses set by the limitations of the individual psyche were added the barriers of cultural delusion and institutional inversions of the evolutionary path. In time the very processes of history were coarsened into exoteric confrontations which had little connection with the trials and awakenings of the inner life. Partially intuitive men, blinded by the psychological mutilations of the age, turned fragmentary insights into desperate partisan doctrines. The idea of the Way, and even memory that it had once been known, died out in the West. Shadowed caricatures of the quest for truth became the vehicles of angry revolt. Ethics were intellectualized, losing touch with daily moral life and individual decision. Evolution became a physical conception, truth an abstract speculation, and love a mechanism of biological need. In time men knew only local or class alliances for self-interest. In the world of learning, half-truths became the order of intellectual discovery. The transmission of the intuitive wisdom of the race fell into ignorant hands and it was understood no more.

So, at a time long before many outward signs of awakening had appeared, H.P.B. came to create the matrices of future growth. She worked with the mind of the race as she found it. She let a society be formed. Great, universal principles were declared at its beginnings. She taught a few individuals what they could

learn. She set an example of absolute commitment so rare, so unremembered by the West, that it could hardly be recognized. Judge, as rare, no doubt, in the uncompromising quality of his devotion, widened the range of practical example by the simplicity of his undertakings. Men wondered about him—Can such things be? they asked—and they saw they could. Simple people make a wonderful discovery about human beings—that even if they could not be “perfect,” they could keep on working and trying to be faithful to an ideal and to one another. They found that they could incarnate the principle of loyalty, regardless of their personal limitations. They made mistakes, but they could also remedy them. The secret was to preserve that attitude of mind which makes one able to learn from his mistakes.

So, in the progress of time, something of the mighty art was regained. Its practice was humble, its fruits hardly seen, yet essential modes of the transmission of truth, from one generation to another, had been found again, although what had been learned would hardly bear close definition. The delicate interchanges and subtle balances among people working together might not be the same as in the past, yet they would accomplish the same embodiments of experience, facilitate the same collaboration among minds turned in the same direction.

These natural methods, it seems, can never survive vulgarization. Like the nuances of a dream, or the insights of individual inspiration, they fade into mechanical imitations in the presence of acquisitive analysis. Yet the framework of their operations can be described and some general principles made known. Judge spoke often in his *Letters* of these lines of work, and of the guardian conceptions of the integrity of Theosophical education. He made it plain that individuals need to learn how to generate and give circulation to what was once the atmosphere of ancient institutions. To expect, now, that institutions can contain processes that the law of evolution has placed in individual hands would be to turn back the hands of the clock of Karma. It cannot be done. A vast decentralization of responsibility is one of the meanings of the further incarnation of Manas, and the cohesive forces of the Movement, instead of lying in formal association, must now rise in the moral intelligence and self-restraint of individual aspirants to truth.

LEADERSHIP

A correspondent in Holland has written suggesting that the two paragraphs omitted (for limitations of space) from the article “... Of

Great Spiritual Importance” by G. de Purucker, in *The Eclectic* for Jan.-Feb. 1986, may be of interest to readers as they touch on the matter of ‘leadership’ in the T.S. We quote these now in full.—ED.

“I have heard it often said, in substance, by critical theosophists: ‘The Fraternization-Movement is all very well as an idea; but it will never be worth much until we can bring the different Leaders to abandon their respective claims.’ This sounds plausible and sensible, but actually there is very little sense in it. I can assure you, my Brothers, that in my considered judgment, the trouble is not so much with the Leaders as with the feeling which runs in the veins of so many Theosophists, a feeling or a spirit of contrariety and of disinclination to look upon Theosophists of some other color as being probably just as good as themselves, where essentials are concerned.

“One wearies of this constantly recurring talk about ‘the evils of Leadership’. It is childish talk indeed, for if there is one thing that should be common knowledge to every intelligent person, it is that every Movement of every kind in every age, no matter what it may be or have been: religious, philosophic, social, political, commercial, or fraternal: is always begun and is always led by a leader or leaders. Thus is it with ecclesiastical institutions. Thus is it even in ordinary commercial affairs. Leadership is inevitable; and the leader either comes out into the open honestly, or he hides himself; but he is a leader in every case. He unifies ideals, directs activities to one-pointed or converging ends, and is in himself the unifying cynosure or converging point to which all look for guidance, or for the deciding of difficult matters.

“The trouble is not in leadership *per se*, and it is mere folly so to aver. The trouble is in bad leadership. Bad leadership conducts to disillusionment, despair, and destruction. Good leadership leads on to peace, prosperity, and progress. We of Point Loma point to this obvious fact, one of the most powerful factors in human psychology and human affiliations; and in consequence we are not afraid openly to live our belief. Leadership is not only necessary; but it likewise appeals to the best instincts of the human heart—to devotion, to loyalty, and arouses the desire to help others; but we must have *good* leadership, the genuine and real thing.”

“OUT ON A LIMB...”

From our friend, Jan Molijn, in Bilthoven, Holland, we have received the following listing of theosophical ideas he found in Shirley MacLain’s book *Out on a Limb*. We have not read the book but did see the recent t.v. show—a mishmash, if there ever was one, of that which is intuitive, challenging, confused, and even

spurious. The underlying theme, however, should be allowed emergence from the jumble, as it accents sound theosophic thoughts: the indwelling Divinity in all beings, purpose and meaning to life, and life after life (reincarnation) in which to learn and grow; and self-responsibility for thought and action (karma). A widespread declaration of these ideas can prove indeed of great service to humanity.—ED.

Out on a Limb by Shirley MacLaine. A bantam book, 1983. (Dutch translation: *Op Glad Ijs*). Sentences reminiscent of the Ancient Wisdom. (Numerals indicate Page of quotes.)

38—If the soul survived the body, where did it go? To what purpose?

87—YOU are everything. Everything you want to know is inside of you. You are the universe.

94—All our previous lives are what have molded us. We are the product of all the lives we have led.

96—But why, for God's sake, are a hypothetical heaven or hell easier to believe in than the justice of reincarnation on Earth?

98— . . . with every instant and every second of each of our days we are creating and dictating the terms of our futures by our own positive and negative actions.

104—So the Akashic Records are a kind of panoramic record of everything that's ever been thought or felt or done.

120— . . . know thyself and that truth will set you free.

137— . . . this lifetime is the most important because otherwise we'll get obsessed with the past rather than concentrating on the present.

162—The brain does not create thought . . . it is an instrument which thought finds useful.

166—Look into yourselves, explore yourselves, YOU are the universe.

168—The task was to find that divinity in ourselves and live by it. Study yourself, for in the self one may find the answers to all problems that may confront you. For the spirit of man . . . is a portion of the whole great spirit.

181—The man Jesus studied for 18 years in India before he returned to Jerusalem.

202—There are planets more advanced in knowledge than your Earth, just as your Earth is more advanced than some other planets.

207—And man cannot just *learn* the truth as one would learn a Lesson. He must *experience* aspects of it in himself in order to go further.

208—The path to inner peace is not through the intellect but through the inner heart. The *self*, however, knows the Divine truth because the self is itself Divine.

209—*You* are God. *You* know you are Divine, but you must continually remember your Divinity and, most

important, *act* accordingly.

214—"No doubt I have died myself ten thousand times before."—Walt Whitman

313—And to know yourself is to know God.

364—It gives me a kind of feeling of living in a universal *now*. Every *now* second becomes important.

And I believe that souls, invisible entities, are a part of the cyclical harmony of nature. None of it ever dies; it just changes form.

THE GREATEST EMOTIONAL OBSTACLE

Herman C. Vermeulen

What follows is quoted from "Letter of Interest" in the current issue, December 21, 1986, of *Theosophical Network* (P.O. Box 155, Muskogee, Oklahoma 74402). It is introduced by this comment from Network's editor Rick Nurrie: "The following, dated July 7, 1986, is from Herman C. Vermeulen, recently chosen as the Leader of the Theosophical Society (Point Loma-Covina). He writes from Blavatskyhuis, De Ruyterstraat 74, 2518 AV The Hague, Holland. Since what he presents deals with the possibilities and principles of the over-all networking effort, these selected extracts should be of general theosophical interest." Limitations of space, however, permit only of the following paragraphs.—*Eclectic* ED.

. . . Your concern in your letter mainly deals with the greatest emotional obstacle in the Theosophical Movement, described in your sentence: "Each group has its own separate succession of leaders, and each one of these groups or members believe their leader to be in the true succession of leaders." As to the first part of this sentence: Yes, each group has indeed its own separate succession of leaders. That is an inevitable, undeniable historical fact, whether or not those leaders call themselves such. Denying this fact is denying the hierarchical structure of the universe. Read what GdeP writes about leadership in his 15th General Letter. GdeP's words speak for themselves. If you make a serious effort to inventory all groups and to build up a clear picture of their interrelation, then the historical background of each group is a normal unemotional, useful bit of information, and it is a normal thing to mention it in your Network.

What then is the emotional trouble? It is found in the second part of your sentence: "and each one of these groups or members believe their own leader to be in the true succession of leaders." Not the mentioning of their own leader as leader is wrong, but to claim that leader to be the one, exclusive, only, true leader, is wrong. That gross, untheosophical form of separateness is a menace, an attack on the right existence of other groups. These same groups usually return this attack in the same personal way, and so the vicious circle of personal animosity and irritation and mutual

suspicion is created, which has determined the atmosphere within the Theosophical Movement during the past 100 years, and still determines it.

The question now is, Rick, how you intend to overcome this emotional obstacle. Several fraternization efforts taught me this: the only truly subtle approach is a cautious but open and honest approach. When you start your effort, omitting the valuable information of the historical backgrounds of the groups out of consideration for any personal irritation, you give people the impression that there is some worth in their feelings of animosity. You can never get around this obstacle by not mentioning things. For then it is still there and will come out the first moment you start with the practical realization of your plans. You will only postpone your failure to a later moment.

The only way to overcome this obstacle is a 100%, impersonal attitude: by not allowing these personal irritations to enter your Network at all. By making clear to all beforehand that No Theosophical group or individual has the right to impose his personal (approving or disapproving) ideas on leadership upon the other groups, and that any group's judgment of other groups can only be based on the way these groups respect the leader. Then you build up an atmosphere where every group can feel itself secure against any open or hidden aggression of others, and can feel your Network as a safe place to share in.

My sincere opinion is that nobody has to recognize any particular leader if he does not want to. There must be perfect freedom as to this. And further, that no leader, president, etc., of any group has the right to derive any authority from his position or from the historical background of his position. Let's never forget that the Great Lodge always has served Humanity through more than one channel, and it is up to them to choose the best channels for their work. So it is the work we do, the extent to which we are a useful instrument for the Lodge, which shows who are the true leaders. I think I am clear enough.

ITEMS OF INTEREST

Mythology Conference

As we go to press the Conference on Mythology called by the Southern California Federation of Lodges will have been held on February 14-15, at Santa Monica Bay Women's Club, so further report must wait for our next issue. Some months ago President Jerry Ekins of the Southern California Federation (American Section T.S., Adyar), wrote, "We are planning a variety of papers on many aspects of mythology and folklore followed

by discussions and punctuated by the retelling of some of the old tales by professional storytellers." Titles of some papers: "Evidences of Mathematical and Scientific Knowledge in Mythology", by Gabriel Blechman (U.L.T., Los Angeles); "Solar Myths and Initiation", by Dara Eklund (T. S., Adyar); "The Hunter and the Hunted", by Dianne K. Knaston, (Pres. Australian T.S. Adyar); "Creative Power in Orphic Myths", by I.M. Oderberg (T.S., Pasadena); "The Cosmogonic Processes/Creation Myths", by Joy Mills (T.S. in America, Adyar).

Second International Conference on Theosophical History

The months fly by and soon, July 17-19th, this second international conference will be in session at 50 Gloucester Place, London W1H 3HJ (Hqtrs. of the T.S. in England.) It is sponsored by the Theosophical History Centre, from whom registration forms and other information can be obtained. Dateline of February 28th is passed for summaries of proposed papers to reach the Program Committee, but attendance at the Conference is warmly welcomed. If it approaches in sharing and exchange of theosophical thought what transpired a year ago it will prove to have been a marked success. And that is always needed!

Theosophical Network Magazine

Solstice 1986-87 issue of this international theosophical effort towards understanding and co-operation among the various groups world-wide is crowded with news of interest. From its 28 large newspaper-size pages we have, in this current *Eclectic*, selected only two of its many excellent articles. The editor, Rick Nurrie, states that the section for the Theosophical Directory of 14 pages will hereafter be published annually at wintertime, the article and news section continuing twice a year. That Directory, by the way, stretches from A (Africa) to Y (Yugoslavia), and is quite eye-opening! A note from the editor informs readers: "It is hoped that through the publication of the theosophical Directory students today will grasp the spirit of the Theosophical Movement as a whole instead of only individual societies or groups."

But financial help is needed. Any non-profit operation with a volunteer staff to do all the work involved in collecting material, printing and mailing needs support, so Readers are urged to help where they can. Address: Theosophical Network, P.O. Box 155, Muskogee, Oklahoma USA 74402.

Annual subscription is \$5.00 USA and Canada, \$6.00 foreign.

Le Lotus Bleu, Paris, France

Introduced with fitting words by its Editor, Francoise Caracostea, this theosophical journal (founded by H.P. Blavatsky and currently in its 92nd year) appears now in larger format and in new attractive dress. The cover of its January 1987 issue is a full picture of the famed banyan tree at Adyar, and the lead article is by Michael Gomes, "Damodar, Hindu Chela, and among other articles is one by the editor, "Practical Life in the Light of Theosophy". It regularly carries news of Section and Branch activities in Belgium, Switzerland and France. The February issue has H.P.B.'s famed article in *The Theosophist* of October 1879, "What Is Theosophy?"; also Hermine Sabetay's "An Outline of the Life and Teachings of Origin", and Daniel Caracostea's "Mind ("Le Mental") in the Light of Theosophy," with references to the *S.D.*, *BCW XIII*, *Theosophical Glossary*, *The Key to Theosophy*, and *The Mahatma Letters to Sinnett*. An interesting reprint from the *Eclectic Theosophist* of some years back is D.J.P. Kok's letter to Iverson L. Harris titled "What Are We Really Doing for Humanity?" For those in other countries than France who can read French *Le Lotus Bleu* provides much that is intriguing and helpfully interesting.

Call for Papers

Sponsored by *Theosophical Sparks* ("a magazine dedicated to the furtherance of the Theosophical Movement"), a conference will be held in New York City August 8-9, 1987. The subject: "The Dissemination of Theosophy: New Techniques for a New Age." Papers are invited; deadline for submission is May 1st. Notification of acceptance by June 1. The object of the Conference is to share ways of increasing public awareness of Theosophy, to review past and present dissemination efforts, with emphasis on the exploration and development of new, fresh, and creative options for the future. The Conference will be at Loews Summit Hotel, 51st St. & Lexington Ave. in the Presidential Room on the 20th floor, "a summer room with windows on 3 sides and the use of a large terrace." For details write to: Michael Revere, P.O. Box 6849, F.D.R. Station, New York, N.Y. 10150-1907, (Admission is \$15.00 for the weekend; payment to: *Theosophical Sparks*, above address.)

Seminars at Krotona Institute

The 1987 Winter-Spring program includes seminars: Feb 21, Dr. John Hitchcock, "Atoms, Snowflakes and God,"; Feb. 28, Dr. Edwin Bernbaum, "Hidden Valleys of Tibetan Myth and Legend" (Dr. Bernbaum is author of *The Way to Shambhala*); March-18-19: Dr. Kenneth

ring, "The Near-Death Experience and Human Transformation"; March 21: Ed and Mary Abdill: "Your Worldview: How it Shapes Your Values"; March 28: Dr. Ralph Metzner: "Metaphors of Self-Transformation," a six-session seminar also by Jeanine Miller; "The Beginnings: Egyptian and Indian Tales of Cosmogony." For full description of these and the Courses, write to: Krotona Institute, School of Theosophy, 46 Krotona Hill, Ojai, California 93023.

A. P. Sinnett and the Golden Dawn

R. A. Gilbert (antiquarian bookseller, Briston, England), wrote January 1, 1987, the following to Leslie Price, Editor of *Theosophical History*; "... Sinnett's alleged involvement with the G.D. arises from a misinterpretation of the initials A.P.S. in G.D. circles. They do *not* refer to Alfred Percy Sinnett, but to Dr. Henry Pullen Burry, whose motto was Anima Pura Sit. See my *Golden Dawn Companion*, now available.

"There was never a G.D. temple in Ireland. This is probably a confusion with the Dublin Hermetic Society of AE fame. There were some Irish members but they all belong to Isis-Urania and came to London for their ceremonies (George Pollexfen is the best example)."

Valuables Available from T.S. in Canada

Ernest E. Pelletier, President of the Edmonton Lodge of the T.S. in Canada sends a catalog of Books, Video Cassettes, Audio Cassettes. Among these are issues of the following now out of print valuable magazines: *Dawn*, edited by T. Martyn. "Covers some of the more controversial years of the T.S. in Australia" (8-1/2" x 11"), bound journals 1921-24, \$20.00; *The Platonist* (Vols. I and II): "A periodical devoted chiefly to the dissemination of the Platonic Philosophy in all its phases." (11" x 14-1/2"), Edited by Thos. M. Johnson, 1881-85; \$40.00; *Theosophical Notes* (set of 10 volumes, 1950-78), written and published by Victor Endersby (8-1/2" x 11"), \$120.00; *The Path*, 10 volumes 1886-96 (6-1/2" x 9-1/2"), edited by W. Q. Judge, \$100.00. The complete catalog will tell you more. Write to: T.S. in Canada, Edmonton Lodge, P.O. Box 4804, Edmonton, Alberta, Canada T63 2A0.

Autobiography of Alfred Percy Sinnett

This is published in full for the first time by The Theosophical History Centre, c/o 50 Gloucester Place, London W1H 3HJ. It is from a typescript of one of several manuscripts left by Mr. Sinnett at death, held by the Theosophical Society (Adyar) English Section, and now published with their permission. (\$7.00; £3). It is not known if a handwritten version survives. We quote from Leslie Price's Introduction: "A text such as this

cries out for a critical and scholarly edition, which will attempt to trace the history of the manuscript, the stance of the writer, the relationship between this account and others that he wrote and the numerous questions that naturally arise from the parade of characters through its pages. We may hope that such an edition will be attempted before long. Meanwhile, the reader is cautioned that Mr. Sinnett's version of several events would be disputed by other witnesses; that some Theosophists think he was curiously prejudiced against Madame Blavatsky whom he yet did much to publicly defend; and that Mr. Sinnett's enthusiasm for the revelations of sensitives would not be generally shared by Theosophical teachers. Many a Theosophical sermon might be preached on the story told here!"

Mr. Price adds: "This is the largest publishing project so far undertaken by The Theosophical History Centre. Readers are urged to support the work of the Centre by taking out subscriptions as described on the back cover (1 year £8/\$20; 2 years £12/\$30). Although the Centre enjoys great goodwill from students all over the world, it is not financially supported by any organization. There are many significant historical texts that we would like to publish but we cannot yet do so because of the shortage of funds."

FROM LETTERS RECEIVED

V. Hanson, Ojai, Calif.—(Re the 3 fundamental propositions of *The Secret Doctrine*): I have always felt that we owe everything we are and can be—everything we do and can do—to the truth set forth in those three propositions.

Leslie Price, Theosophical History, Croydon, England.—In response to G. Rohde's question in Jan/Feb issue about H.P.B. and Tibet, Mr. Ian Brown's paper delivered at the First International Conference on Theosophical History will be ready for publication in mid-January. We hope to print it in a few weeks either in TH or as a separate pamphlet. G. Rohde ought perhaps to become a subscriber to THC and to TH (in whose pages Ian Brown is about to join a discussion on the Tibetan question between David Reigle and Jean Overton Fuller.) G. Rohde's letter has meanwhile been passed to Ian Brown.

J. H. Dubbink, Bilthoven, Holland.—As I know all of you are in some way occupied with what is going on in the Theosophical Movement, i.e. in current history, I think that the following information may be of some use. On Nov. 15 (1986) the General Assembly of the T.S. passed two resolutions, both regarding our bi-monthly *Theosophia*. The base of the first one was that only what was conducive for the growth of 'Sophia' in the mind of the readers should be printed. In the second one it was stated that the editors had not succeeded—so they were asked to retire.

In the course of the debates it appeared that by that 'growth' was meant a sort of automatic result of the absence of criticism. It was and still is incomprehensible that a sensible human being, let alone a 'theosophist', can associate such obscurantism with

spiritual or mental growth. In any case such is totally contrary to the pre-Christian western tradition, ending with Plotinus o.s. (see *Secret Doctrine* I, p.xl). A remarkable synchronicity brought us a letter with the 'Viewpoint' in the November 1986 issue of *The American Theosophist*. Both the resolutions and the 'Viewpoint' are for me a very clear sign that the TS is already far on the way to "becoming a stranded carcass . . . on some sandbank of thought", as H.P.B. foresaw (*Key to Theosophy*, p.304, first edition.) The sand bank here is the 'thought'—"all criticism of AB and CWL amounts to personal attacks; and this amounts to making a fissure, a breach, in the united feelings of brotherhood reigning in this nucleus of the TS." According to the author, criticism should stop at real greatness. Is that true? Can any human being have any idea of what real greatness is without using all the critical faculties of his mind, artistic feeling, religious thought, and intuition? Of course it is a very well known reaction of a human being to defend those friends he or she admires. "Do not touch our great leaders" is a maxim in national life and in churches, Christian or Islamic ones; and much wrong is perpetrated and perpetuated on this base of quarrelling feelings and forces of the different groups: loyalty to one leader means insubordination to the other. Questions of truth and ethical values are made subservient to these 'political' factors.

I fear that these rather negative analyses of the situation in the Adyar Society is more or less true of all the other ones.

John H. Drais, Madre Grande, Calif.—Certain members of the T.S. (Adyar) have suggested that as the SPR has retracted its statements of 1885 found in its "Final Report on the Phenomena Connected with Theosophy", so in the same spirit of exoneration statements as to the maligned character of CWL, ostensibly by Tillet's *The Elder Brother*, should be ignored and the value of CWL's psychical research be reestablished. In making this plea they both quote out of context and suggest that certain charges, "never proven in court", are thus not admissible of discussion. These statements, to say the least, are nothing short of examples of historically misdirected allegiance.

For the mere sake of argument, let us assume the Martyn Letter and other equally damaging data do not exist and the behavior of CWL is as unknown as a veritable Mahatman, as it is indeed incomprehensible. We have not farther to look to test the insight of CWL than to the famous Mars-Mercury controversy of H.P.B. and Sinnett. A misinterpretation of the Mahatma's letter by Sinnett led him to write in *The Occult World* that the Earth-chain has three physical planets, viz., Mars, Mercury and Earth. This is wholly erroneous, as all students know who have studied *The Secret Doctrine* and H.P.B.'s clear statement on this particular subject.

Following H.P.B.'s transition and Sinnett's readmittance to the Society, he became President of the London Lodge, but never changed his own faulty opinion. Indeed, to bolster his stand he looked to the vice-president of his Lodge, CWL, who claimed that H.P.B. was wrong. He 'knew', this by his own intuitive perception, that Mars and Mercury, the physical planets, are certainly part of our earth-chain. Adyar accepted this on faith and 'high authority', promulgating the dogma in all its literature. When *The Mahatma Letters* was published in 1923, the position became untenable, and a special Appendix was appended to the Adyar editions to reconcile their former stand. Even as late as 1947, however, with the publication of Jinarajadasa's *First Principles of Theosophy*, Adyar stuck to its dogmatic opinion because of a belief in the personal powers of that one 'authority'.

This writer would like to know if those above mentioned Adyar

officials still hold this spurious opinion, and if the E.S. of that Society still promulgates the fallacy among their members. It is certain that *First Principles of Theosophy* was not reprinted because of being outdated in its scientific doctrines, and the Appendix to *The Mahatma Letters* has been dropped. Now this is no trivial point as it relates to the after-death states and initiation stages of the Inner and Outer Rounds, of which all deeper students are certainly familiar.

But let us not stop here. Has any Adyar member ever attempted to correlate what can only be called the color madness of CWL with the esoteric notes of H.P.B.? Furthermore, what about Krishnamurti and CWL's predicated and planned 'Second Coming'? Truly, the point is not the behavior of CWL and whether Tillett did no service to the co-operation movements of the Theosophical Society with his publication. The only thing that can exonerate CWL is to show his teachings are true to other sources, namely H.P.B. and the letters from the Mahatmas. This task awaits some former CWL follower, Liberal Catholic or Co-masonic member, who has subsequently come to his senses. Only then, it seems, will it be clear that psychical development, supposed or actual, is no credential for spiritual acumen, and that a mere declaration of spiritual status is always spurious. May those able quickly enlighten the world!

D. Dunningham Chapotin, Ojai, California.—May I offer some thoughts concerning Charles Leadbeater whose name was raised in the Jan./Feb. *Eclectic*?

Both you and John Cooper of Sydney, Australia, were obviously troubled by the editorial in *The American Theosophist* of November 1986 which attempted to give a perspective on the controversy surrounding this early twentieth century worker. Both of you seemed especially indignant at its description of a recent biography as "blatantly slanted and ONE-SIDED."

I know personally nine ex-pupils of Mr. Leadbeater living at present in the U.S. and New Zealand. While the controversy surrounding his life and teachings goes on and on, and some of our scholars sit closeted with books and diagrams pouncing on doctrinal discrepancies as though the survival of the theosophical movement depended alone on their detection and denunciation, these Leadbeater students are out in the field serving—healing, teaching, and encouraging countless young people in their turn. The "divagations from the truth" that have been taught concerning the status of Mars and Mercury, adi, anupadaka, group souls, etc., are essentially of technical and intellectual import and relate less to the grand fundamental principles which form the basis of an ethical and altruistic life. Leadbeater obviously transformed the lives of many people, and I do not think that any misapprehensions they might have concerning the system affect their ethical standards or their ability to communicate the teachings through what they ARE.

I read Gregory Tillett's biography of Leadbeater with no preconceptions and was at once struck by its sensationalized style. It is indeed well researched, but to the extent that it focuses on highlighting every fact that could possibly be interpreted negatively and omits to convey the greatness of a man whose love can reach down through five decades to light the eyes even now of those who remember him, the book WAS for me slanted and one-sided.

I appreciate the distinction you draw between condemning an individual and pointing out the errors in his teaching, but in practice I have noticed in all too many cases—even recently—thinly covered contempt for C.W.L. the man. Your reference to his "indulging in ceremonial and so-called initiations" carries with it a pejorative

flavor and could perhaps be re-written "C.W.L.'s performance of ceremonial activities and what he termed initiations. . . ."

As a child I found Leadbeater's and Besant's simple explanations of Theosophical teachings enormously helpful. I could never have approached the Blavatsky literature at that age or made the bridge in my studies I have today, which any serious student eventually makes, without the clear and simplified expositions of the aforementioned. I know that there are thousands who have reached the Wisdom Tradition in the same way. C.W.L.'s studies tell me that he said again and again that he was not infallible and that his vision was only partial.

A number of members of the Theosophical Society (Adyar) are networking assiduously, sharing Blavatsky studies and literary exchanges with members of the United Lodge, Point Loma Publications, and the Theosophical Society (Pasadena). It would be so nice to see some "Blavatsky-only" students quoting from some of the doctrinally non-controversial writings of C.W.L. and Annie Besant concerning, say, meditation and the spiritual path. Similarly, Adyar Theosophists must allow open and lively study of the differences between Blavatsky and C.W.L./Besant and acknowledge the existence of these discrepancies!

John Cooper, Gladesville, N.S.W., Australia—I welcome the reply by Diana Dunningham Chapotin, a fellow Australasian, whose work for Theosophy I know and respect. I welcome it since it brings forward several items of principle that need further consideration. First, I welcome any comment on Theosophical history that gives us "perspective on the controversy surrounding" Leadbeater. My cavil is that the Editorial in question did not provide this perspective. Also I question the value of testimonials in this area. For every important figure in history we find testimonials both for and against. With Leadbeater we do have many who saw him as the greatest spiritual teacher of this century, and again we have many including some of his once-closest pupils, who ended up seeing him as an evil man. Again we can point to the simplifications for Theosophy in the writings of Besant and Leadbeater; yet all too often they do not lead the student to the tougher meat of the Blavatsky/Mahatma writings.

I agree that contempt should not be a part of the process used in attempting to understand anyone. Leadbeater was a fascinating man and deserves our careful study. Without doubt his understanding of Theosophy was very different from that of Blavatsky, both psychologically and philosophically. Here we must remember that the Tillett biography of Leadbeater was reduced to half the size of the original manuscript at the publisher's request, and that much more is included in his Ph.D. thesis which runs to 1200 pages.

However, the issue that I wish to raise is one implicit in the letter I am discussing. Diana states that pupils of C.W.L. that she knows are outstanding, and I believe her. However, she writes that possible diversions from the truth, that they may have been taught, has made no difference to what they are as fine people. Now here is my question: If these abstract statements of truth make no difference to our lives, then of what value are they? In other words, are Doctrine and Action separate? If we look at, say, Advaita Vedanta or certain schools of Buddhism we see that correct understanding forms the basis of the path. Of course this raises the question of what is correct understanding; but the question I am asking lies underneath that: Do we need correct doctrine in order to act wisely, or is our search for truth more an intellectual exercise and of less importance than what we do? I would welcome comment on this.

[With the last letters quoted above it is perhaps well, for a while

at least, to drop discussion of this subject. Our pages are too few to enter into extended airing of *pros* and *cons* of a subject that should be pretty clear by now to all thoughtful readers. Our words in the last *Eclectic* were in response to statements in theosophical periodicals that were not factual and, in our opinion, seriously hurtful to that entity we call the Theosophical Movement. To support that Movement we are pledged. John Cooper said it well in our last issue: "Truth rather than abuse." And these words of G. de Purucker (*Theosophical Forum*, July 1932), seemingly fortuitously, come to hand at the moment: "Karman in its mysterious working, combined with Time, the great magician, will test and prove all things. That which is good will endure; that which is weak or evil will die. This is the test, and the truth, and by this truth we shall live. It is my heart's prayer that the Light may never pass out from amongst us, but that it will remain and illumine our minds and forever gladden our hearts."—*Eclectic* Editor]

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CONTRIBUTIONS

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